government was a major interest. In consequence, Chinese histories, including the voluminous dynastic records, have a good deal to say of government and the functions performed by it, and treatises of varying degrees of antiquity, some of them very extensive, deal more specifically with it.

Only a very small proportion of this literature, and most of that in fragmentary form? has been translated into European languages. Even in Chinese the task is still undone of going through the huge mass of material and compiling a history of the Chinese state in categories and according to a framework familiar to the student of Occidental governments. A fabulously rich and almost untilled field awaits modern scholarship.

It must be added that it is very difficult to parallel all of the Chinese political structure with Occidental examples. Some Western observers, indeed, especially of late years, have insisted that the Chinese state was always so different from any we have known in the West that in our sense of the term it can scarcely be called a government. This, it must be emphatically said, is not true. However, enough difference has existed between Chinese and Western political forms to give some ground for the assertion. In pre-twentieth century China unity was dependent not upon a feeling of hationality, as in the modern world, or primarily upon force (although that entered into the plan) but upon cultural ideals, in part social, in part moral, and in part political, which were inculcated through the imperial organization.

Occasionally in the preceding chapters hints have been given of some of the main developments in political machinery: an early Chinese state centering around a monarch and occupying

only a small territory; the feudalism of the Chou with the progressive increase of territory occupied by the Chinese ^,and. the decline in the power of the central authority; the conquest by. the Ch'in of the whole Chinese cultural area and the establishment of a highly autocratic state ruling through a hierarchical, Bureaucracy and according to the principles of the Legalist school; the collapse of the Ch'in with the partial revival of feudalism under the Han, and then, also under the Han, the strengthening of the power of the monarch operating through a modified form of the hierarchical bureaucracy of the Ch'in